

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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UNITY.

The principle of unity is very popular among the Latter-day Saints. One of the most prominent ideas with their leaders is that of getting the people to be one. It has been the burden of their teachings for years, and will probably continue to be so for years to come, or at any rate until their object is attained, and the whole people shall feel and act on every subject as a unit.

With the world of mankind generally, it is very different. Ideas of individual sovereignty and man's rights, and even woman's rights, are so general, and so strenuously advocated, especially in our country and Great Britain, that almost every man thinks he is quite as great and good as his neighbor, or a good deal more so. As a consequence, society is divided into innumerable parties, sects, and factions. In nothing, probably, is this division so apparent as in Gospel and politics—the two most important of all human affairs, the province of one being to make laws for man's government and well-being

through this life, while that of the other is to prepare him for the life to come.

In the religious world plans of salvation have been devised to such an extent, that the most whimsical and extravagant ideas on this point prevail, and can be accommodated. The result is, that in thousands of instances, men of reflection in every civilized community have altogether repudiated what is called religion.

In the political world the same state of things exists. Politicians of every hue and grade—Whigs and Tories in England, and Democrats, Republicans, Conservatives, and Radicals in our country, flourish and luxuriate, each in turn holding the reins of power, and enacting or repealing laws to promote the interests of their partizans, until, finally, class is arrayed against class, and the indications are strong that at no distant day society, generally, as at present organized, or rather disorganized, will be engulfed in the vortex of ruin; for it is as true to-day as it was centuries ago, that

"a house divided against itself cannot stand."

In "Mormon" society — composed to a great extent of citizens from almost every land, the growth and development of the principle of unity, though necessarily slow, in consequence of the early education and traditions of its members, has been very gratifying, and has already resulted in a state of affairs that in other lands would almost be considered as bordering on the Utopian. Here the spiritual teachers of the people are one in doctrine and principle, while the law-making power is composed of the best and most judicious of our citizens who, without ever taking the first step to gain political power, are elected by the strictly unanimous voice of the people. The result is, that in no country known on the face of the earth is law so respected, good order so general, and life and property so sacred, as here in the Territory of Utah.

These are facts that none can controvert, and are solely the fruit of that concert in action for which this people are remarkable, and which, more than anything else, renders the contrast between them and the Gentile world generally so striking.

There is a power in unity which the world know nothing of; for although they almost universally decry it, they know nothing of its results from actual practice and experience.

It is this very principle which has made this people the power in the earth they are to-day, and to which, under the blessing of the Almighty, they owe all the privileges and advantages they now enjoy.

The world may deride the unity of this people, and what they call the "one man power" by which it is directed, but it is the only principle by which the regeneration of human society can be accomplished. Its effects thus far amongst ourselves, have demonstrated this to our satisfaction; and while the world wags along in its present condition, its leading men spreading further and wider the seeds of discord, dissolution, and universal ruin, the "Mormons" will go quietly along in the path they have chosen, increasing in unity and every good principle, and laying the foundation of that kingdom which will eventually give laws and restore peace and harmony to the world, and make one vast brotherhood of the whole human family.—*Deseret Evening News.*

MOSES.

A German neological rabbi lately published a sketch of the life of Moses. We translate the following portion:—

If the idea of rescuing a down-trodden people from the clutches of a mighty nation, and of forming from such material, a people that should be the representative of the highest thought, be indescribably great and marvellous; and if the courage, resolution, and perseverance displayed by Moses in the accomplishment of his work, are without parallel in history, surely he did not learn these from Egyptian priests; for his bearing in the course of the undertaking is still more wonderful. Moses did not present himself before Pharaoh and the Egyptian grandees, as our fathers did

before the German princes and German chambers, nobility, priests, and soldiers, timidly uttering, "Are we not human beings like yourselves? We implore Christian charity, we appeal to it; pray now be merciful, humane, and Christian, and graciously permit us to pick up a few morsels from under the table of justice." In this guise it was thought the possessors of power were to be addressed in the name of a down-trodden population. This was discreet and wise; but language of this kind has rarely been of much avail.

Quite different was the mode of action of Moses. He did not plead that the Hebrews were men as good as the Egyptians; he said, they were better;

in the name of the Father of all he called his people "God's first-born sons," so that, consequently, they could not but excel the Egyptians. It is true that the oppressed are always morally better than the oppressors, because the former are at least free from the crime of oppression; but, except Moses, few have had the sagacity to see this, and a still smaller number have had the courage to give utterance to this truth in the presence of the great and mighty of the earth.

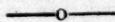
Moses did not appear before Pharaoh with hypocrisy, as faint hearts have often done, saying, "We truly esteem and admire your ecclesiastical and secular institutions, your doctrines and laws; but nevertheless leave us our faith, and permit us the enjoyment of the inalienable human rights." Moses spoke in the name of God, of whom Pharaoh understood nothing, or pretended to understand nothing. In the name of God, therefore, he declared that all social institutions of the nations of the time were radically false and unjust; in the name of God he proclaimed one right and one law for all, equality before the law; while the whole pagan legislation was based upon a system of castes, immunities, and privileged classes and orders. Moses declared war against all statesmen and legislators of his age, and the whole host, and it was a struggle for life and death. As marvellous as that thought, which no one uttered before him, was the man who dared to oppose the whole world.

With equal determination he resolutely opposed the prevailing ethics, or rather immorality. He knew of no sons or favorites of the gods nor of any deified men; he knew only of men who are brethren, because they are descended from one and the same pair, and are created in the image of God. The guiding moral principle

among these brethren he designates Love, and he commands them in the name of God to love their neighbors, nay, even strangers, who were then everywhere, and especially in Egypt, considered as inferior. And from this position there flows from him quite a new system of morals alien to all his cotemporaries and predecessors; and he had the courage to elaborate the new system and to give it utterance, and to suppress unchastity with iron vigor, though homage was then paid to it in temple and palace.

Let us only consider for a moment what a mind and what courage it required in the face of the whole world, or in opposition to it, to call out, "Your gods are deceptions and delusions, ridiculous phantoms; your temples, altars, and statutes are an abomination in the sight of God; your priests and teachers are either deluded dupes or hypocrites, ministers of darkness and falsehood; and you, all of you, are thralls of illusion and deception." Let us only consider for a moment what would have been done half a century ago, and in Europe to this day, with such a man! How he would have been persecuted, imprisoned, burnt, or shut up in a madhouse! All that Moses did he did most emphatically, protesting against the whole pagan system—root, branch, leaves, and fruit. He dragged Fate, and with it the gods, from the Olympus, laid it waste, and placed reason as supreme ruler on its throne. Whence this idea? Whence this courage? One hardly knows what to admire most—the originality of the ideas which, in defiance to the existing order of things, organized a new world; the boldness with which he plainly and publicly gave them utterance; or the certainty wherewith he announced their universal victory. Each is an enigma, each a marvel!—*Jewish Chronicle*.

THE RESTORATION OF ISRAEL.



TO THE EDITOR OF THE JEWISH
CHRONICLE.

Sir,—Will you permit a Gentile

lover of Israel to address to the intelligent readers of your journal a few observations upon that remarkable

topic of interest at the present day, "the restoration of Israel to the land of Canaan?"

I am one of those who believe that "the Bible means what it says." I think that in a late number of the "Jewish Chronicle" you expressed the opinion that "the Jew is neither commanded nor able to do anything to accelerate the advent of his restoration." In reply, I suggest a careful study of the profound language of Moses, in Leviticus and Deuteronomy. From this language I gather—1st. That the restoration of the children of Israel to their own land is spoken of—*i.e.*, not the restoration which was once effected under Ezra and Nehemiah from the Babylonish captivity, but even that restoration which is still future. 2nd. That this restoration is foretold hypothetically. 3. That the hypothesis is the fulfilling of a certain condition by the nation itself. 4th. That such condition is most clearly pointed out, and when fulfilled, will as certainly eventuate in the restoration of Israel to their native Palestine, as the rotation of the earth on her axis eventuates in the successive production of day and night.

First, then, the future restoration is pointed out, since it is to be a restoration not from one particular nation as the Babylonian, whither the tribes of Israel were formerly sent into captivity, but from "all nations." (Deut. xxviii, 64), "the lands of their enemies" (Lev. xxvi, 36). The Jews are now thus dispersed; and concerning the nation so dispersed, Moses clearly predicts that they shall be restored: "I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember: and I will

remember the land." (Lev. xxvi, 42).

Secondly, the future restoration is declared hypothetically. The word "if" is to be found at the commencement of the statements concerning their restoration made by Moses (Lev. xxvi, 40), and again by Solomon (1 Kings viii, 47).

Thirdly, the fulfilling of this condition is left to the nation itself. This I gather from a remarkable command to the Jewish nation, when scattered "as the four winds of heaven," in Zech. ii, 7: "Deliver thyself, O Zion."

Fourthly, this condition is "acknowledging their iniquity and the iniquity of their fathers" (Lev. xxvi, 40), saying, "we have sinned and have done perversely, we have committed wickedness" (1 Kings viii, 47).

I implicitly believe that when the Jews agree as one man to acknowledge this openly in the presence of all their enemies, and publicly humble themselves before the God of their fathers, then He will be entreated for them, and will at once open to them their land, and establish them there in wealth and renown, unrivalled and unequalled. Daniel fulfilled this condition on behalf of his own generation, and then deliverance followed as a direct consequence. Let but the nation, as now existing, follow in his steps, and the very truth of the word of God will not then be challenged; then both Israel and her persecutors and her friends shall know that there is a God who ruleth in the earth, and who will fulfil his conditional covenant and remember his ancient people Israel.

I remain, sir, your obedient servant,
LO-RUHAMA.

Trowbridge, March 16, 1868.

NOVEL READING.

The power to read is in numberless instances, and if properly directed, might be in all, a source of almost infinite pleasure and profit to its possessors. There was a period in the history of our race when this power was

possessed by few but ecclesiastics; and in comparatively modern times, inability to read was the rule. But the application of steam to the printing press has so increased educational facilities, that the opposite is now the rule.

He who has a taste for reading, and the power to gratify that taste, possesses a key to the intellectual treasures of the world. The wisdom of ages is at his feet, in which he may revel until his soul is satisfied.

In the young, for whose benefit we especially aim to write at present, a taste for reading is a sign that promises good. Where this taste develops itself among the members of a rising family, and is properly directed, there is little room to fear that in after years they will swell the ranks of rowdism. This taste should always be fostered and encouraged by parents, by whom it should always be guided and correctly cultivated. Where this is wanting, reading—great as its power is for good—is capable of becoming as potent for evil.

Children and young folks lack judgment to make a wise selection of reading matter, and as, in youth, reading is generally a mere matter of pastime or amusement, if it be not properly directed and cultivated, it is apt to prove anything but a blessing to its possessor. If the young, generally, were of a studious and strictly intellectual turn, the need for circumspection in the choice of books would be less urgent; but as such is not the case, if young folks are not looked after, and good books procured for them, they will soon find pleasure in reading bad ones.

In youth the mind is plastic, and impressions made then, whether good or evil, are almost ineffaceable; hence the necessity for this watchfulness and care on the part of parents as to the kind of reading matter placed in the hands of their children. If parents wish their children to become virtuous and good, they must remember to keep bad books out of their reach.

We do not mean by this that the young must ever be poring over religious books, to the exclusion of all others; but we mean, do not allow them free access, or any access at all, to the filthy cheap literature now so common throughout the civilized world. We do not say, even, that they should

never be allowed to read a novel, for there are many novels whose tone is healthy and pure, the perusal of which affords delightful recreation, but, of this, parents should be the judges.

Among the Latter-day Saints, whose mission is to overturn evil and to establish the kingdom of God, and who regard the rising generation as the future pillars of that kingdom—even the very hope of Israel, this matter cannot receive too much attention. In Europe and in America the minds of hundreds of thousands have been contaminated, their passions inflamed, their morals corrupted, and they inducted into a life of shame, through reading the filthy literature that, like a moral leprosy, everywhere abounds there.

Many of the young folks among us are too eager for reading of this kind, and a considerable amount is annually spent in its purchase. The pecuniary loss thus incurred is the least of the evils connected with it; for though indiscriminate novel reading may never be carried to the excess referred to above, nor even transcend its present bounds, yet it will still be productive of evil. When indulged in moderately by the adult, it may do little positive evil; but in all cases the young should shun it, for it will most assuredly weaken their thinking powers, and, if indulged in to excess, will render them corrupt in thought and feeling, diminish their happiness, decrease their usefulness, and lessen their chances of becoming good and useful members of society.

The vital importance of this subject cannot be fully set forth within the limits of a short article like the present. Some may think that we are making a mountain out of a molehill; but knowing the importance of the subject, we feel to earnestly urge this matter upon the attention of our readers. To parents we say, shun the habit yourselves, and discountenance it in your children, and their increased usefulness, goodness, and happiness, will be your reward.—*Deseret Evening News*.

A novel was a book
Three-volumed, and once read, and oft crammed full
Of poisonous error, blackening every page.—*Pollok*.

THE PROGRESS REQUIRED OF US.

It is an axiom which is sustained by the experience of ages, that no people can be truly happy who do not live in harmony with the laws of their being. These cannot be done violence to with impunity. No amount of civilization or enlightenment can save a people who persist in violating these laws. The penalty may be delayed for a while, but it will surely come. The fate of the nations of antiquity illustrates this, and the course which the moderns are taking will furnish us with additional examples of the same character. Whenever a people strictly observe the laws of their being, they must progress. Their tendency is upward. To this may be attributed the happiness, peace, and prosperity which have attended the Latter-day Saints. The Gospel which they have embraced is a perfect system, especially adapted to increase man's happiness and knowledge. When men live in obedience to its laws they are in harmony with themselves, and the results which are brought about are wonderful. We see these results all around us in this Territory; and as these laws become better understood, and are carried more widely into practice, they will become more marked and noticeable. The disposition which is being manifested at the present time among the people, to arrive at a knowledge of these laws, and to carry them into effect, is most gratifying. They evidently aim at progress, and are determined that no effort shall be wanting on their part to achieve it.

Very much depends upon the Latter-day Saints. They have a destiny to accomplish which will require qualities that have hitherto been viewed as beyond the reach of man. But there

is a height of development which can be reached by man under favorable circumstances, and with the aids which are now within his reach, of which the world has scarcely a conception. This height we must reach. It can be attained to by obeying the laws already revealed, and those which remain to be made known. The qualities exhibited by the people of this Territory have already excited surprise. Yet they have but barely commenced to progress. They are only commencing to understand the laws which have been taught for upwards of thirty years. The Word of Wisdom, for instance, is only beginning to receive a degree of attention on the part of the people that it should have had long years ago. So with other plain and simple laws. But the minds of the people are being awakened to the importance of these things, and an anxiety to live in strict conformity with every revealed law is manifesting itself on every hand. If this course be persevered in, as we have every reason to believe it will be, the people must take an immense stride in advance, and new laws, of which at the present we have but dim conceptions, will be revealed with plainness to the understanding of the people, and be incorporated in their practice.

It should be the unceasing effort of every man, woman, and child in this community, to live in accordance with the laws that have already been received, to obey them in fact, and to prepare themselves for those higher laws which we undoubtedly will be required to submit to before we accomplish the work the Lord expects of us.—*Deseret Evening News.*



ON HORSEBACK FROM MONTANA TO ARIZONA.

St. George, Utah, Jan 19, 1868.
From the now untenanted place of Grapevine Springs, we continue our descent, through heavy red sand and

slushy, thawing snow to Harrisburg, where about 100 families have built up another garden town. Grapes, cotton, sweet potatoes, pea-nuts, me-

lons, and other southern crops, mature from here southward along the waters of the Rio Virgin, which at present irrigate the lands of all of Dixie that is settled; but colonies are being moved down by order of Brigham Young, so that they are now extending into Arizona and California. As we leave the high altitude and light air that we have been in for two years, and begin to inhale the heavier atmosphere containing more oxygen, as we go down, down into Dixie, a heaviness possesses our lungs, and next morning we are tired and gasping, whereas, on our journey in the mountains, we would feel as fresh from day to day as when we started. A headache now pains our brows as we take up our line of march for Washington, another town of some 150 families, watered by some springs that put into the Rio Virgin about ten miles below Harrisburg. Three miles off to our left we passed Toquerville, a few miles above Harrisburg, and up on Ash creek to the right about 12 miles were two saw mills in the hollow of the Wasatch range; and these two mills, and another in Pine valley, supply the Utah portion of Dixie with lumber.

At Washington we were kindly received by Bishop Covington, and were reminded of our old Dixie home by a number of Alabamians, Mississippians, Texans, and Virginians, who called upon us. We were shown through the cotton manufactory here, which is the third one that we have seen south of Salt Lake. My sole companion—Dr. Boyd, from Louisiana—pronounces the quality of the cotton from good ordinary to middling. It is put in the gin here, and comes out as both white and colored cloth. It was amusing to see my portly bachelor friend looking around at the buxom girls, and mechanically nodding a "yes, yes," to the explanations of the sedate Bishop, as to the different processes of cleaning, rolling, spinning, twisting, and weaving. The manufactories and every other important thing among the Mormons, are kept under the general supervision of Brigham Young by telegraph.

The Dixie settlements were made during the war in the States, when it

became absolutely necessary for the Mormons to make their own cotton, molasses, &c. After 24 hours of pleasantries, we started for St. George, six miles distant, where we put up at the house of Mr. Crosby, who is now on a mission to distressed Alabama. His wife and children offer devout prayers before every meal for the blessing of the absent member, and I respond, God speed him in inducing southrons to immigrate to the desirable valleys of Arizona, where oak, ash, hickory, and pine timber is said to abound.

St. George is the most flourishing place south of Salt Lake. It is situated in the valley of the Rio Virgin, where a number of large springs burst out from the foot of the strange, variegated painted bluffs, and are trained through the gutters of the streets, along which green grass perpetually grows, and during summer the genuine cottonwood trees screen the pavement pedestrian from the heat of a tropical sun.

All the crops of the Southern States thrive here; and grape wine, peach brandy, sugar cane, saccharine whiskey, cotton yarns and cloths, are all manufactured here; while to the north about Salt Lake City and adjacent towns, four woollen manufactories will be in operation by spring.

This place, however, is not so large as Provo on Utah Lake, yet the nature of the climate and the lay of the agricultural lands about St. George, will make it the most prominent place in Dixie, until the country down the Colorado is opened; and a start is already being made on that great water line of the extreme southwest of the western United States.

Not far from the Salt Mountain (80 miles down the Rio Virgin) are the new settlements of St. Thomas and St. Joseph, in the rich valley of the Muddy, which stream rises in Pahranaagat valley, Nevada, as some springs that water the mines there run a few miles and sink, and after the third rising is called the Muddy, although it is as clear as crystal. The valley is in Arizona, and is very rich, producing as high as 800, and averaging 500 pounds of lint cotton, clear

of the seed, which my Louisiana friend pronounces as large a yield as the best lands of his State. Wheat is now one foot high, and harvest commences in May. The climate on the Muddy is thoroughly tropical; the thermometer rises to 115° Fahrenheit in summer, and snow is never known in winter. It is a poor grazing country, and timber is scarce. The settlements there are very prosperous; no sickness, except chills and fever with new comers; and as there is but little rain, these do not prevail to any considerable extent. The Utah Indians are friendly, and are used to herd stock, run errands, and work for the settlers as well as themselves.

The Mohave Indians, about Ft. Mohave, down near the contemplated crossing of the Southern Pacific Railroad, raise melons, crops, &c., and the Aztec Indians who live east of the Muddy in Arizona, right in the heart of the great Painted Desert, settle and farm just as the Mormons do here, except that the entrances to their stone houses are by ladders and through the tops of their roofs.

The Aztecs manufacture glazed pottery, and appear to belong to the race of South American aborigines, and according to the Book of Mormon are the Lamanites, of whom King Montezuma of Mexico was one, and that in the ruins of ancient cities, mounds containing specimens of pottery and other relics of the once mighty people who inhabited America, are to-day found in the remnant of the Aztec Indians, in the heart of the Painted Desert, where in the midst of God's strangest formation of the earth's surface, these hunted and persecuted people have found an asylum from their powerful enemies.

When Brigham Young was amongst the Utes distributing annuity goods, last spring, he counselled the chief to have his Indians live like Christians, whereupon the Ute chief—Teuchegiberts—replied: "I cannot raise Christians from Indian squaws, but if you will swap us one white squaw for two of ours, I promise to raise good Christians."

LEGH.

—*Frontier Index.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 18, 1868.

✓ EXTRACTS FROM CORRESPONDENCE.

THE following brief summary of correspondence will give our readers some idea of the condition of the work and the feelings of the Saints in various parts of the British Mission.

Elder Heber Young, writing from London on the 5th March, says—"The Saints, generally speaking, are feeling well, and striving to build up the kingdom of God by their faith and works, also, as much as their limited means will admit of, and all are anxious to get out of Babylon. They look forward to the coming emigration with great anxiety. We still continue to baptize a few almost every Sunday, and the work of the Lord is progressing in this part of the vineyard."

Elder James Smith writes from Sunderland on the 13th March—"I am thankful to God that my labors, together with those of my brethren who are

with me, and the Elders who have labored here before, have not been entirely in vain, for I see by referring to the Statistical Report, that we baptized 93 during the year 1867, and 32 in the present year. There are also 20 or 25 more whom we shall baptize soon, as about that number have given in their names. Since my note to Elder Preston, we have succeeded in organizing a new Branch of 19 members at Jarrow, and 10 more have been added to the Branch since its organization. I feel satisfied that most of the Saints are trying to live their religion, and are doing all they can for their deliverance. The way appears to be opening up for the spread of truth. We have had a great many strangers at our meetings of late, and the spirit of inquiry after the principles of the Gospel seems to be on the increase generally. Where we could scarcely get to speak to persons on those principles a year ago, now many of them will ask us to come and converse with them, and partake of their hospitality. I am sure there would be hundreds and thousands of honest hearted people who would give heed to the Gospel, were it not for the iron hand of oppression that is held over the working class of this land by masters and hireling priests, who tell the poor that if they attend the meetings of the Latter-day Saints, they may seek their employment elsewhere."

Elder R. J. Davies, in a letter from Carmarthenshire, dated March 13th, says—"Since I wrote to you last month, we have added 12 to our number by baptism, and several are talking of being baptized soon. The adversary is troubled about the Saints leaving for Zion this summer. Some of his most faithful servants are pulling an awful long face over it. I am very thankful that I am able to state in truth that we are all one, feeling united together in the great cause."

Elder W. A. McMaster writes on the 24th March from Edinburgh—"Some of the largest families in this Conference have received word from their friends in Zion, that their emigration is paid for from Liverpool to Utah; this gives them great joy. We are baptizing some every week, and many are inquiring after the truth, and I expect quite a number will obey it before we leave."

Elder James McGaw, in a letter dated the 24th March, says—"Since the new year, there have been about 100 baptized in the Nottingham Conference; 10 were baptized last Saturday, and 4 last evening. There are about 20 in the Lincoln district who have given in their names for baptism. Some were to come forward last Sunday, and others next Sunday. I do not know for certain how many have been baptized in Leicestershire Conference, but think about 50, so that the baptisms in the District, since the beginning of the year, will number about 150; most of them new members; some have been in the Church before, and some were the children of the Saints. The work of the Lord is rolling forth more rapidly than it has at any time since I have been in England."

Elder Barry Wride writes from Monmouthshire March 28th—"At our Conference on the 22nd inst., the reports from the Branches showed that from 6 to 12 persons had been baptized in each Branch since the 1st January. We had an excellent Conference. Many strangers were present, who seemed to be much startled at the news about emigration. Many of them think it high time to go somewhere, but they can't say where for the best. Two of my cousins were baptized at the Swansea Conference."

Elder Edwin Walker, writing from Sheffield March 28th, says—"We have

baptized since our Conference between 40 and 50, and there are several more whom we expect to baptize soon. The tracts we received from you we have distributed around, and I think we shall do good with them; at anyrate, we shall be able to leave a good testimony with the people. The present movement in regard to emigration is waking up some that we could not formerly get to listen to us. I have had conversations with many of the wealthier class of men. They find no fault with our doctrines, but their position in life prevents them from embracing the truth. The Saints are all alive, and manifest a great desire to emigrate the present season, and many that are not Saints would like to go with them."

Elder Moses Thatcher, on the 28th March, reports from Birmingham—"We had a splendid Priesthood meeting at Walsall last Sunday. The Spirit of the Lord increases in the hearts of the honest and good. On Monday evening we baptized 8 more, 7 of whom were adults, and thus the work progresses. Since the 29th December, we have baptized altogether in this Conference between 115 and 120 persons."

Elder John Parry, President of the Welsh District, writes—"We baptized 4 at the Swansea Conference, and I do not have a meeting without confirming 2 or 3, which causes great talk among the people, and many confess that they have, in their ignorance, been opposing the Latter-day Saints, but that they now see that the Saints are in possession of knowledge that no other people have. The President of the Merthyr Branch tells me that he could baptize many hundreds if we could promise to take them to Utah. Indeed, the talk of the gathering is the most effectual sermon that has been sounded in the ears of this generation. It causes our halls, as a general thing, to be too small to hold the congregations. The Saints talk of emigrating *en masse*, and many outsiders are inquiring whether they may go with us, some to the States, and others to Utah."

Elder H. H. Cluff, writing on the 1st April from Glasgow, says—"we have baptized, since the new year, over 170 persons in the Glasgow Conference, and have a prospect for a considerable number more joining the Church soon."

Elder G. F. Gibbs reports that 13 more have been baptized into the Liverpool Branch, and that new life has sprung up among the Saints. Strangers are attending the meetings, and prospects are good.

The Statistical Report of the London Conference, on the 5th April, showed an increase of 132 by baptism during the previous six months.

Elder W. B. Preston has written several letters to us concerning his visits among the Saints in Southampton, Jersey, Portsmouth, Isle of Wight, Bridport, Devonport, &c. He reports the Elders as being "in excellent health, and spirits, alive to their labors, observing the Word of Wisdom and the counsels of the Priesthood, and teaching the same to Saints and sinners. They did much out-door preaching last season, and now that the weather is getting fine, they are laying their plans to give a faithful warning to the inhabitants of this District, as it may be the last chance they may have to hear the voice of an Elder. The good Spirit is poured out upon the Saints, and they rejoice in anticipation of meeting friends and relations in other lands. I have endeavored in my instructions to the Priesthood, to show them the importance of placing ourselves, by a diligent observance of all the requirements of the Gos-

pel, in a position to be teachers of righteousness by example as well as precept, so that we can say to all, 'follow us as we follow Christ.'"

From the foregoing extracts it will be seen that the spirit of prejudice which has hindered the people from investigating our doctrines, is giving way before the testimony of the Saints, and the evidences of our prosperity and righteous intentions. The Lord is accompanying our feeble exertions by the influence of his holy Spirit, and we are filled with gratitude for his goodness. We have satisfactorily proved in our experience the truth of the ancient Apostle's saying, "Paul may plant, and Apollos may water, but God giveth the increase." It is exceedingly gratifying to us, and it must be to all our brethren in the ministry, to know that the Lord is crowning our efforts to spread the truth with success. It must be a great encouragement to the Elders in their labors, and should be a stimulant to further and continued exertion, so that while the door of mercy is still open, the Gospel may be sounded in power, and many more be brought into the kingdom and be gathered to Zion, before the vials of God's wrath are poured out upon the nations of the wicked: Let the Elders cry aloud and spare not, and let all the Saints rid their garments of the blood of this generation, by bearing a faithful testimony to the truth both by word and by a righteous course, so that they may go up to Zion feeling conscious of having done their duty. The last and greatest testimony that the Saints can bear to the world, is the testimony of flight. Their departure by thousands to the gathering place in the west, will produce a far greater effect upon the world, than all the sermons they can preach by word of mouth. And just as surely as the Lord takes his people from the midst of the wicked, so sure will he bear his testimony by the voice of earthquake, and famine, and war, and pestilence, till the haughty are bowed down, and the mighty ones of earth are brought low. In the midst of all the movements and changes of this eventful period, the Saint of God can abide the issue calmly, and say, "Thy will, O Lord, be done.")

DEPARTURE. ✓ Elder Francis A. Brown left this port on Tuesday, 7th inst., for New York, on board the steamship *Minnesota*.

Brother Brown was appointed on a mission to Europe at the Conference held in Salt Lake City, on the 6th April 1865. He arrived here on the 11th August following, and was sent to labor in Holland, under the Presidency of Elder Joseph Weiler. On the 21st March 1867, brother Weiler was released to return home, and brother Brown was appointed to succeed him in the Presidency of the Holland Mission. He filled this appointment honorably, giving his mind to the study of the Dutch language, and striving to spread the truths of the Gospel among the people of the Netherlands, until the 28th August last, when he was invited to spend a few weeks in England. He arrived in Liverpool on the 30th, and visited in the Liverpool, Bristol, and Herefordshire Conferences, until the 26th October, when he was released from the Presidency of the Holland Mission, and appointed to preside over the Nottingham Conference, which position he occupied until his departure.

Brother Brown is released at this early season, that he may have the opportunity of visiting his relatives and friends in the United States, on his way home to the valleys of the mountains. In bidding farewell to the Netherlands,

brother Brown says, "I have a conscience void of offence before God and all men, having done my duty to the best of my ability. I feel assured my garments are clear from the blood of that nation, and I return home perfectly satisfied with my labors, having done all in my power to extend the dominion of the Redeemer's kingdom, and I know I have the approving smiles of God my heavenly Father to accompany me upon my way, which fills my heart with joy unspeakable." We wish Elder Brown a pleasant and prosperous journey.)

C O R R E S P O N D E N C E .

AMERICA.

Salt Lake City, March 3, 1868.

President F. D. Richards.

Dear Brother,—Efforts for improvement in our moral and spiritual culture are firmly pressed home by President Young. The entire action and elements of the age tend to force Israel to the accomplishment of the high destiny foreshadowed in the visions of Prophets, and immortalized in the record of God's word.

I presume you are too well acquainted with the political ferment of our nation, to need any posting from my humble pen; but I must say, only Americans can realize how humbled and mortified honorable Americans feel. Thousands striving to peer through the gloom, and finding no light in their own horizon, are casting their eyes to the standard of Zion for hope.

In the midst of all the distress of the nation, most munificent and extended are the realization of the promises of God to this people—"It is my business to provide for my Saints." Surely, no one knowing our history, can question the principle.

The extensive discoveries of gold and silver on our borders, exercising a marked effect on the prices of all our Territorial products. Business is improving. Considerations of our hoped-for immense European emigration are lengthening the furrows of our ploughs and widening the breadth of our seeding.

Craving pardon for trespassing on your valuable time, permit me to unite with the thousands of prayers of this

people for the prosperity of yourself and fellow-laborers.

Respectfully, &c.,
C. V. SPENCER.

ENGLAND.

Leeds, March 19, 1868.

President F. D. Richards.

Dear Brother,—As it is some time since I wrote you, I thought it would be gratifying to hear of my improved health, and of the good feeling that prevails in this Conference. Brother Woodmansee and myself are constantly travelling from one Branch to another, cheering and instructing the Saints, and trying, by the help of the Lord, to convince the honest in heart of the truth of the Latter-day work, which, I am happy to say, has the desired effect of bringing many to a knowledge whereby they may be saved, for there has been, and soon will be, more to swell the number of the hundreds of thousands of those who are now rejoicing in the blessings of freedom in the beautiful valleys of Utah.

Many are now inquiring into this so-called "Mormonism," and are becoming fearful on account of the proclamation from the Lord through his servant President Young, telling his people to come out of Babylon, that they be not partakers of her sins and receive not of her plagues. This gathering is preaching loudly to all men—they can see that something is coming, although in darkness, and it causes them to fear for the things which are coming on the earth; but many are stiff-necked and proud, and nothing but the chastening hand of the Almighty will make them realise that he will be obeyed

and acknowledged, and then, perhaps, those that are left may see that God lives, and that he has again restored the Priesthood to the earth.

I feel to thank my God that I was sent on this mission, and that you sent me here to preach to my relatives and others, for the more I mingle with our people and try to convince the honest, the more I wish to. It is a grand high school for a Latter-day Saint. I thought I appreciated my mountain home before, and the blessings I enjoyed in the happy and peaceful vales of Deseret, but what I did then is nothing to what I do now, and I believe that no man can realize its blessings fully, unless he leaves it and comes to preach the Gospel and sees the difference, then he can see the light and darkness. Those that have been like me, living so many years in that happy, happy home, can fully appreciate them, and what is in store for all the faithful Saints. I have told my relatives and friends here, that I would not give my peaceful home in Utah, for all the luxury and wealth of this my native land. and God grant that I may ever feel so, and all who desire to serve him.

Brother Barker is giving lectures in different towns in this Conference, and they are listened to with great attention, as he is fully qualified to stand before any who may oppose him.

Please give my love to brothers Preston, Penrose, Steggell, Egan, and others, and accept the same from yours, in the Gospel of Christ,

JAMES NEEDHAM.

SCANDINAVIAN MISSION.

Copenhagen, April 6, 1868.

President F. D. Richards.

Dear Brother,—Your very kind note of the 28th ult. is duly received, and I have communicated to the Confe-

rences here to gather the names of those who have means enough to go through to Utah the ensuing season, and shall not fail to forward to you the list of names and means for teams, &c., as soon as collected.

The number of that class will not be large; but in case we are allowed to send such who have means to go to the terminus of the railroad on the Plains, in hopes to be forwarded through by the Church teams, we shall have quite a lot. I am therefore very anxious to receive your instructions upon this item in due time. [That is the intention, send them along.—ED.]

With a thankful heart to the Lord for his mercy and goodness, I am glad to report to you that the laboring ministry have been prospered in their faithful endeavors to spread the Gospel; 204 members have been baptized in the past quarter, and we number at present 5001 in the Mission.

The most important news is, that the Diet now in session is debating a bill to control the emigration from here, not allowing any person to act as agent, without his having been a resident of the place for five years, being duly licensed by the Government, and giving bonds for the sum of £1000 or more. This bill will pass ere long and be a law for the future. It will have no other influence upon our emigration, only that we shall be obliged to use such an authorized agent. The number of emigrants from these lands increases every year, therefore the Government thinks it necessary to control this matter.

Always praying that the Lord may bless you in your high and holy calling, and all under your charge, I beg you to accept of our united love and respect, and please remember us to the brethren in your office.

Your brother in the Gospel of peace,
C. WIDERBORG.

HUMAN BEAUTY.

We should make the best use of everything we have; and so, being made in the likeness of God, we should strive to carry out that likeness and show ourselves as perfect as we can. As Mr. Buckle says: "If a man sup-

presses part of himself, he becomes maimed and shorn. 'He who abstains from safe and moderate gratification of the senses, lets some of his essential faculties fall into abeyance, and must on that account be deemed imperfect and unfinished. Such a one is incomplete and crippled.' So we have not reached the completion of our nature until we have made the utmost of our bodily as well as our spiritual powers. Ugly men are uncompleted. Deformed and crippled persons are lacking in other things besides beauty, for we still believe that beauty and goodness are surely associated. Is it a relic of the middle ages and that era of personal beauty that we still expect goodness and virtue where we see great beauty, and that we are somewhat amazed at finding that some hunchback or hideous-visaged man is kind and true, when we looked to find him malicious and wicked? Taking the average of humanity through, is it not true that the handsome are usually the best; and is it not truer that the best are usually handsome, more beautiful with every good deed, their faces radiant, their appearance exalted? Why this is not always true is, because many people suffer for the sins of others, and want and disease and wickedness in past generations have left their indelible mark upon the present. With many the greatest purity of life never quite transfigures the mishapen exterior, especially when little self-care is taken, as is apt to be the case with persons living in good deeds and care for others. True and complete beauty can be obtained only by effort and by some desire for it. Nothing is more fragile, and yet nothing with right conduct is more easily kept. The beauty that comes of nature, and health, and purity, will bear much hard work, and labor, and exposure. But mental anxiety and distress will injure it. There must be equanimity, peace of mind and soul, in the really beautiful—got in some by nature, in some by faith, in some by reason, and in some even by carelessness.

The cultivation of the mind is greatly and rightly insisted on. We take reasonable pride in our intellectual achievements. We send our boys to school and urge them to be first, to

get to the head of their class, to take the prizes. We approve what they have done, and praise them, and do rightly. We also show with some satisfaction our skill in physical sports and athletic exercise. We belong to rowing clubs and attend gymnasiums, and practise riding and walking. We thus aim to get strong and active, and improve our muscle. Why not also improve our beauty? Beauty, it may be said, is a gift, and we cannot wrest it from Him who has denied it to us. But we at least can improve our own advantages. We can make the best use of what gift has been given us, however meagre or scanty. Is there anything more to be ashamed of in having a shapely limb or a clear-cut brow or a fair and pure skin, than in being enduring or active or lithe; than in being quick of perception or logical in reasoning; than in being good and pure? When beauty is the result of this, certainly not. Beauty cannot be gained or kept by vice. The more vice the less beauty. The seeming examples to the contrary are easily explained. In some the form, like the mind, has been so richly endowed by nature, that it takes great wickedness to spoil it. And moral evil is sometimes, through a peculiar moral nature, less evil, and so less hurtful, to self than to others.

But if you will not thus cultivate your beauty to complete and perfect yourself, do it for others. Do it for beauty's sake alone. That is a sufficient reason in itself. We cannot well have too much beauty in this world, and everything beautiful is an emanation of the divine. "This is pure paganism," some one may say; "you are teaching sensuality of life and of thought." But this is not so. Beauty reached its highest development, indeed, in a pagan age; yet it was an age in some respects superior to this—an age of high ideal and of earnest effort after not always the best, but still after the good. Beauty is not inconsistent with Christianity as we believe it. The tendency of modern culture is to throw off all arbitrary and rashly-imposed shackles; and many things formerly regarded as harmful and wrong, are now no longer so. While Christians still, as ever, long

for moral and spiritual perfection, the truest and best of them are not averse from the highest education of the mind, and the free and full exercise of the powers of the body. Flesh is no longer opposed to spirit, but both work for one perfection. Pure Christian spirit will admit of physical as well as moral and mental beauty, and thus physical beauty will exercise no bad and deteriorating influence. The vices of Greece were owing to other causes than love of beauty. That in itself is not sensualizing or degrading, however it, like other good things, may be perverted.

Does some one say that, with the

present fashions and style of dress, there is no use for beautiful forms? But fashion is ephemeral. When beauty becomes common, costume will be used to show instead of to conceal it. When men wish to be handsome, they will easily find methods of displaying it. Till then we must be content to enjoy our own loveliness, if we cannot see that of others; but it is one power of beauty that, however hideous the disguise, it cannot be quite concealed. It displays itself in motion or posture, it shines out through the face, and becomes visible even in the fold and hang of the garments.—*New York Round Table.*

SUMMARY OF NEWS.

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The number of wrecks reported last week was 46, making for the present year a total of 626.

A return issued on Saturday (April 4th) shows that the number of her Majesty's ships and vessels at the different stations over the world on March 31, 1867, was 276; the total complement of men, 44,245.

A larger number of emigrants to America never left the port of Bremen than now. More than 7000 Germans embarked during the last few days. They came from Saxony and Prussia; Bohemia, however, furnished the largest proportion.

A STEAM MAN.—Mr. Zadok Derpik, a Newark machinist, has invented a man; one that, moved by steam, will perform some of the most important functions of humanity; that will, standing upright, walk or run, as he is bid, in any direction and at almost any rate of speed, drawing after him a load whose weight would tax the strength of three stout draught horses. The man stands seven feet nine inches high, the other dimensions of the body being correctly proportioned, making him a second Daniel Lambert, by which name he is facetiously spoken of among the workmen. He weighs 500 lbs. Steam is generated in the body or trunk, which is nothing but a three-horse engine, like those used in our steam fire-engines. The legs which support it are complicated and wonderful. The steps are taken very naturally and quite easily. As the body is thrown forward upon the advanced foot, the other is lifted from the ground and thrown forward by the steam. Each step or pace advances the body two feet, and every revolution of the engine produces four paces. As the engine is capable of making more than a thousand revolutions a minute, it would get over the ground on this calculation at the rate of a little more than a mile a minute. The fellow is attached to a common Rockaway carriage, the shafts of which serve to support him in a vertical position. The whole affair is so firmly sustained by the shafts, and has so excellent a foothold, that two men are unable to push it over, or in any way throw it down. In order to enable it to stop quickly, it is provided with two appliances, one of which will, as before stated, throw it backward from the vertical, while the other bends the knees in a direction opposite to the natural position. The face is moulded into a cheerful countenance of white enamel, which contrasts well with the dark hair and moustache.—*Newcastle Daily Chronicle.*